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[NO. 17.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

DEAR SIR,

With much pleasure I give you the information you request, respecting the work of reformation lately begun in the *Maryland Penitentiary*. Considering it a duty, as a follower of the meek and lowly *Jesus*, to visit that place, and give such instruction as I was able, and to recommend to their attention, the salvation offered to them in the Gospel of Christ; on my first visit to that place, I confined my attention to the sick. Thanks be to God, it was not altogether in vain! Afterwards permission was obtained from the principal, (Mr. Williams) to visit those in health as well as the sick, every Sabbath afternoon, to give them religious instruction. The Rev. Mark Moore had been likewise labouring among them for some weeks, with considerable appearances of good prospect; and on Sabbath the 8th instant, Dr. Samuel K. Jennings, aided us with a sermon. After the service in the morning, it was thought prudent to ascertain how many were seriously inclined, and fifty-one declared themselves determined to seek the Lord. Alexander Beatty, one of the most troublesome of the prisoners, and notorious as a violator of the laws of his country, was one of the number. It was truly affecting to see him come forward with a fifty-six chained to his leg, and give in his name as one who wished to become a subject of radical reformation; when he stooped to lay down his weight at the table where the preacher stood, every bosom heaved with emotions of sympathy; and with tears in his eyes he declared himself a penitent; the keepers and every one of the spectators present, could scarce refrain from weeping aloud. In the afternoon I met with them in prayer, and encouraged them in exhortation to look to God and receive salvation by faith in *Jesus Christ*. Three more came forward and desired to be considered of the number of the serious.

Sabbath, Feb. 15th. Six others declared their purpose to be saved through *Jesus Christ*.

Sabbath, Feb. 22d. As many as eleven more requested the privilege of having their names on the list of penitents. Blessed be God, of three hundred prisoners, seventy-one appear to be hopefully awakened to righteousness. The prospects are still encouraging. Mr. Moore still continues his labours, and I trust the work will not stop, and that many more may be encouraged to seek the Lord.

May God grant that all may come to a saving knowledge of the truth, is the prayer of

Your humble servant.

G. B. S.

*Baltimore, Feb. 25th, 1818.*

## RELIGIOUS INTELLIGENCE.

### FOREIGN.

#### CHRISTIAN UNION.

*From London Magazines for December last.*

*Berlin, Oct. 11.* His majesty the king of Prussia has been pleased to address the following invitation to the consistories, synods, and superintendencies of the monarchy:—

“My illustrious ancestors reposing in God, the elector John Sigismund, the elector George Williams, the great elector king Frederick I. and king Frederick William I. as is proved by the history of their reigns and lives, endeavoured with pious zeal to unite the two separate Protestant churches, the Reformed and the Lutheran, in one Evangelick Christian church in their dominions. Honouring their memory and their salutary views, I willingly join them, and wish to see a work agreeable to God, which met with insuperable obstacles in the unhappy sectarian spirit of those times, to be brought about in my dominions, to the honour of God and the weal of the Christian Church, under the influence of a better spirit, which disregards what is not essential, and holds fast what is the vital part of christianity, in which both churches are agreed; and I desire to see the beginning made upon the approaching secular festival of the reformation. Such a truly religious union of the above-mentioned Protestant churches, who are separated only by external differences, is conformable to the great objects of christianity; it answers the first views of the reformers; it lies in the spirit of Protestantism; it promotes religious spirit; it is salutary to domestick piety; it will be the source of many useful improvements in churches and schools, which have been often hindered hitherto, merely by the difference of religion. To this salutary union, so long desired, and now again so loudly called for, and so often sought in vain, in which the Reformed Church does not go over to the Lutheran, nor the latter to the former, but both unite in one new animated Evangelick Christian church, in the spirit of their Holy Founder, there is no longer any obstacle in the nature of the thing itself, if both parties seriously and honestly desire it in a true christian spirit; and if produced by this, it will worthily express the gratitude which we owe to Divine Providence for the invaluable blessings of the reformation, and honour the memory of its great authors in the continuance of their work.

“But much as I must wish that the Reformed and Lutheran

churches in my dominions may share with me this my well tried conviction, I have far too much respect for their rights and their liberty to force it upon them, or to order or decide any thing in this affair.

"This union, besides, can have real value only, if neither persuasion nor indifferentism have a part in it; if it proceeded from the unbiassed liberty of self conviction, and is not only a union in external form, but has its roots and vivifying service in unity of heart, according to the genuine principles of scripture.

"As I shall myself celebrate in this spirit the approaching secular festival of the reformation, in the union of the late Reformed and Lutheran congregation at Potsdam, in one Evangelical Christian congregation, and take the holy Sacrament with them, I hope that this my own example will have a beneficial influence on all the Protestant congregations in my country, and that it may be generally followed in spirit and truth. To the wise direction of the consistories, to the pious zeal of the clergy and their synods, I leave the *exterior coinciding form* of the union, convinced that the congregations will readily follow in a true christian spirit, and that every where when the attention is directed seriously and sincerely without any interested secondary views, to what is essential to the great sacred cause itself, the form will be easily found, and the external will naturally result from the internal, simple, dignified, and true. May the promised period be no more remote, when under one common shepherd, all united in one faith, one charity, and one hope, shall form only one flock!

"FREDERICK WILLIAM.

"Potsdam, Sept. 27, 1817.

"To the Consistories, Synods, &c.

"The undersigned minister, charged with the publication of this expression of his majesty's wishes, does not doubt of the desired and happy success; because, as it has been accepted since the 1st of this month by the clergy of this city, of both Evangelick confessions, united in one synod, with unanimous joy and grateful respect for his majesty's sentiments and views therein expressed, it will certainly be received in the same manner by all the Evangelick clergy and congregations in the kingdom.

"Minister of the Interior.

"VON SCHUCKMANN."

## METHODIST MISSIONS.

### ASIA.

*Extract of a letter from Mr. Harvard to the Rev. Mr. Griffith, dated Colombo Wesleyan Mission-House, July 21, 1816.*

The Buddhist religion makes no discovery of a supreme Creator and God: and the priests will answer your inquiries on that subject by informing you of an eternal succession of transmigrations past.—If you press them closely on the origin of all things, they shelter



themselves beneath the same untenable covering of *chance*, which is equally the deity, as it is the glory of our European infidels, and will argue against the existence of God, and the superintendence of a Divine Providence, in precisely the same way in which the French philosophers, with their imperial coadjutor, expected to crush Christianity, and to draw the world from its allegiance to its maker. The reason of this is, they have both been taught by *the same master!* The well informed, however, of them, are greatly ashamed of a godless religion; and will generally hide this defect, by borrowing *Brahma* from the Hindoos, under the name of *Maha Brachma*. It requires some skill to make them keep to their own system in an argument; but if that point is gained, the debate generally ends in their acknowledging their religion to be defective, and professing a desire to be instructed. I do not remember to have met with an exception; and I have conversed and debated with some of the principal priests.

It is fact not generally known, or surely it would excite more zealous feeling among our friends at home, that the heathen Cingalese are *a nation without a supreme God*: and that, though Budhu is worshipped by *the rabble* as a deity, their religious books only speak of him as a prophet or reformer, something like Mahomet, and only incarnated to save mankind by the purity of his doctrines. The better informed reject with much disapprobation the imputation of their worshipping and praying to Budhu; and maintain that they only build temples to his honour, lay flowers before his image, and support his priests out of reverence to his memory, and respect to the doctrines which he is reported to have taught. It should seem they had obtained this apology for idolatry from the patron of Bebel! The souls, then, of this people are in a constant state of inaction; because the idea of a supreme Deity, which is the Sun of the intellectual system, and the necessary source of all intellectual vigour, is eclipsed by the depravity of human nature, and obliterated by the god of this world. Last week, an old priest, upwards of sixty years of age, called at our house for information on the subject of religion. We had a long debate, and the consequence was, the profession of a desire of being baptised. I thought it a good opportunity of ascertaining what I have, for many years, wished to know,—whether it was possible for a reasonable being to spend a number of years in the world, without any reflection on the probable origin of his race, or the existence of a supreme Creator and God. On putting the question, whether in all that time he had ever had the idea of a great first cause occurring to his mind, he answered me in the most unequivocal manner, that in the sixty years of his life, to the best of his recollection, such an idea had never passed his mind; assuring me that the duties of his priestly profession had been a source of continual occupancy to him; but that he had never reverted to the existence of a supreme Creator and God, or had the least thought relative to it until lately. The thoughts awakened by the baptism of two eminent priests, led him to us for instruction. After this, I suppose our dear friends at

home will not need any arguments to prove the depravity of human nature, or the insufficiency of human reason to lift the mind to God: and if their tender feelings are awakened, and brought to sympathize—with the naked, who are destitute of clothing—the hungry, who are without food—or the families, who are without a parent. O let them feel, and wake to the liveliest emotions of pity, and the most strenuous exertions of missionary zeal, in behalf of a whole nation, who are without a God, without prayer, and without hope in the world. They have a kind of moral code or summary for the regulation of their conduct, something similar to our ten commandments; they are very numerous for the regulation of the priests; but, for the common people, there are only five; and are as follows:—

1. Thou shalt not deprive any thing of its life.
2. Thou shalt not steal.
3. Thou shalt not take part in adulterous practices.
4. Thou shalt tell or speak no lie or falsehood.
5. Thou shalt not drink spirituous liquors.

I have reason to believe there are some few who carefully regulate their lives accordingly; but it is easily supposed that the mass of the people are entirely uninfluenced thereby, and indeed are unacquainted with them.

The priests are in general a very ignorant but crafty set of men. To this, however, there are some exceptions; though I have frequently wondered to find men, grey-headed in the service, have so little to say in their own behalf. It is one of their subterfuges when pressed hard in controversy, *that they are not learned in the religion; and that such a priest in such a place being a very learned man, can better resolve such and such a difficulty than themselves, &c.* I have, however, in more cases than one, had the pleasure to see how greatly such evasions stagger the confidence of the common people in these poor blind guides. In a journey which I took in the beginning of this year for the benefit of my health, I embraced the opportunity of visiting several Buddhist temples, at which time I always endeavoured to draw the priests into conversation; and, as we were always followed by a great crowd, it frequently had a good effect. At one temple, the priest resorted to the usual plea of ignorance, when I interrogated him on the subject of a future world, and what security he could give of happiness to the virtuous in the next state of existence. I then asked him how many years he had been studying the religion of Budhu. He replied, *“only twenty years!”* and that there were *“so many books of their religion, that it would exhaust a man’s whole life to read and understand them all.”* I then turned to the crowd, and begged them to decide for themselves between the two religions, and seriously to ask themselves, which was the best and most calculated for the common people. *“The most important part of religion,”* said I, *“is to be able to ascertain what will become of us after this life; and what value is there in any religion, if it does not satisfy our*

minds on this head? Now, this priest confesses in your hearing, that he has been incessantly studying the Buddhist religion for twenty years, and yet is not able to tell us, whether there is a reward for the righteous or not, or whether we shall be happy or miserable after we die. But see how different it is with the religion of our Lord Jesus Christ. I have not been much more than twenty years in the world altogether, and yet, in that time, I have learned, that there is a God who has made and preserved us, a world of happiness for the righteous, and a hell of misery for those who die in their sins, and a blessed Saviour who came into the world to redeem us; and this Saviour has made my own soul happy, by making me feel that when I die I shall go to heaven to be happy with him for ever; and if you will but pray to him, and forsake your evil ways, you may have the same wisdom and the same happiness! Now, which is the best religion? It is *this* we have come to this country to teach you." The people looked at the priest to see what answer he would make; but he observed, that he "wanted to shut the temple-door, as it was near mid-day, and he must go and take his dinner, since their religion does not allow the priests to eat after the sun has passed his meridian."

If the people, in general, were only better instructed, and taught to read and judge for themselves, it is easy to see the Buddhist system would not stand long:—and hence we discover it to be indispensable that our mission should have attached to it *a system of schools*, under our constant superintendence. This will prepare the way both for Bibles and missionaries; and when the population of the country becomes a reading and a thinking one, the progress of the gospel will indeed be, under the divine unction, most rapid and glorious among them.

The Buddhist priests are great itinerants, and beg from door to door their daily food; and for which they, in return, bestow on their benefactors their blessing or good wishes. A little while ago, as I was passing through the street, I observed a poor man at the door of his hut with clasped and uplifted hands, receiving the priestly benediction. He had given but a handful of boiled rice, and the awe and reverence with which he listened to his ragged pastor is beyond description.

They are, besides, frequently in the habit of making excursions into the country, for the purpose of preaching what is called the "*Bana*," or sermon of Budhu. On these occasions, some of their opulent friends allow them the use of a large cocoa-nut field, and build for them a *Madoua*, or house of leaves; which, from its use, is called a *Bana Madoua* or a *Sermon house*. Here they continue sometimes for several days together; and, a number of priests being present, they engage by turns in the various services. Brother Clough, I believe, has described one of these assemblies to you in one of his first letters; and it was at a *Bana Madoua*, that he met with Petrus, the converted priest. They are, however, of incalculable injury to the nominal christians, and are a great source of abomination and vice. But, it is to be hoped, that ere long "*Bible*



*Madouas*" will be so frequent and operative upon the people as more than to counteract their efforts. "*The harvest truly,*" without any exaggeration, "*is great, but the labourers are few.*"

#### BAPTIST MISSIONS.

*Report of the London Baptist Missionary Society, delivered June 26, 1817*

(Continued from p. 250.)

*Agra, Allahabad, Delhi, Gayah, and Monghir.*—From Agra, Allahabad, and Delhi, no intelligence particularly interesting has lately been received. Mr. Mackintosh has removed from the first named city to Allahabad, and appears to have commenced his work in a truly humble and christian spirit. Delhi is supplied at present by Mr. Kerr, but it seems rather uncertain whether he will continue there. Two new stations have been lately occupied in the province (Hindoostan;) at Gayah, a large city, fifty-five miles south of Patna, a place of as great idolatrous resort as Juggernaut's temple; and at Monghir, which is also described as a place "immensely large." The former of these stations is occupied by Mr. Fowles, who was converted under the ministry of Mr. Thompson at Patna; and the latter by brother Chamberlain, who beside his exertions in preaching the gospel, both in Bengalee and Hindoostanee, wherever he can find access, is employed in translating the New-Testament into the Brijbhasa language.

*Nagpore.*—At Nagpore, in the Mahratta country, Ram Mohun, a pious native itinerant, is constantly engaged, under the direction of the worthy European who has long aided the mission in that quarter. Several persons of the Dher Caste are mentioned as hopeful inquirers.

Similar accounts are given by brother John Peter, from Orissa.

*Surat.*—The efforts of C. C. Aratoon, at Surat, not having been attended with the success which he desired, this active and useful man had projected a journey northward as far as Ajmeer, several hundred miles from home. "Fear not for me," says he, when announcing his intention to the brethren at Serampore, "that I am going into places under heathen governments: the Lord will protect me, if I am faithful unto death. I have no fear. If the Lord please I will bear witness both by word and by my blood." After proceeding to some distance, however, according to this proposal, he was compelled by indisposition to return to Surat, where he still remains.

*Burman Empire.*—The state of the Mission in the Burman Empire has not materially varied since our last Report. The friends of the Mission are aware of the lamented secession of Mr. Felix Carey from the honourable employ in which he once appeared to delight. Hence Mr. Judson has been left to contend alone with the numerous and powerful obstacles which surround him.—Through the Divine blessing, there is a good hope of ultimate success: he has made considerable progress toward attaining the language; and has

been cheered, we trust, long ere now, by the arrival of Mr. and Mrs. Hough, who were sent out with a view to join him, by our American brethren and left Calcutta for Rangoon in September last.

*Columbo.*—At Columbo, in the Island of Ceylon, many circumstances conspire to encourage the hope that the Lord is about to arise and prosper the work of his servants. Several persons have been added to the little Church there: among others a Budist Priest has renounced his idolatries, and been baptized in the name of the Lord Jesus. Mr. and Mrs. Griffiths, who were sent to this station in December last, have safely arrived; and Mr. Siers, who has long aided brother Chater in preaching has been solemnly ordained to the work of the ministry, and appears to engage in it with all his heart.

Here also they have established a school, in which upwards of 50 children are instructed, both in English and in Cingalese. "It is probable," say the missionaries, in a recent, and yet unpublished communication, "by this attention to the rising generation we may under a divine blessing do more effectual good than in any other way; and we are unwilling to close our letter without just noticing, that such is the need of missionaries in this island, that, till they are raised up on the spot, we scarcely expect to see any thing like a suitable supply. Between Columbo and Point de Galle, a distance of less than eighty miles (to say nothing of the newly acquired territories,) there are no less than five places that ought each of them to be occupied by two active missionaries. We have mentioned the still destitute state of the island, lest, as so many missionaries have been sent here, you should be induced to think we are over supplied." It is pleasing to subjoin in connexion with this statement, that a spirit of mutual harmony prevails between our missionaries and those from other societies stationed at Columbo, which has led them in several instances to unite in their exertions to make known the word of life in the surrounding villages.

Of the natural tendency of the gospel to ennoble the mind by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large proportion of the respectable inhabitants gradually to abolish domestick slavery. Much praise is due to the humane exertions of sir Alexander Johnston, the chief justice of Ceylon; but as that enlightened magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the spread of christian knowledge, such a fact ought not to be withheld from the friends of the gospel.

*Samarang and Batavia.*—Proceeding eastward still, the mention of Java will bring to the recollection of many the loss which the society has sustained, in the course of the last year, by the lamented decease of our brother Trowt at Samarang. The ardent zeal which he felt for the souls of millions of heathens around him, impelled him to an assiduity and intenseness of application, which in a climate so adverse to exertion, undermined his health, and brought him to an



early grave. Though he had resided on the island but two years, and had been much of that time disabled by sickness, he had attained sufficient fluency in the Malay tongue to address the natives in that language; and had also made such progress in the Javanese, as to justify the hope that had his life been prolonged, he would have been permitted to gratify the dearest wish of his heart, in giving that interesting people the scriptures in their own tongue. But though the all-wise disposer of events has seen fit to remove this brother, there is reason to hope that others may derive such assistance from his manuscripts, as to proceed in the same path with far greater ease and rapidity.

*Amboyna.*—The station at Amboyna, the most remote of all that have been planted in the eastern world, has not been left without tokens for good from the great Lord of the harvest. A gentleman of respectability in that Island has seen the importance and necessity of salvation not only for himself, but for others also. Under these impressions, he gave up his temporal prospects, and sailed for Bengal to connect himself with the brethren there, and labour with them in the work of the mission. Subsequent advices from Calcutta mention that he had arrived there, and been added to the church at Serampore. Mr. Jabez Carey has been appointed to a seat in the college of justice, which without materially infringing on his time, enlarges his means of usefulness. Considerable numbers of the Malay New-Testament have been advantageously distributed, and other publications are preparing for circulation among them. The schools continue to occupy a large share of Mr. Carey's attention. In returning from a late tour, undertaken for the purpose of inspecting those established in the surrounding islands, he was in eminent danger of shipwreck; but that being, whom the winds and waves obey, was pleased to preserve him. May it be to persevere in following the example of his beloved father; and, like him, to spend many years of usefulness in the church of God below!

*Jamaica.*—Having thus taken a general view of the state of the missions in the East, we must add a few words respecting the infant station in the West.

In Jamaica, as well as in Java, the society has had to bow with humble submission to the stroke of bereavement. In Mr. Rowe we have been called to resign a faithful and laborious co-adjutor in the work of the Lord; and the inhabitants of Jamaica have lost a zealous and affectionate messenger of salvation, just as an open door appeared at which he might enter and commence his operations. There is cause for satisfaction, however, in the thought that a station so important is not left destitute. Mr. Compere, who arrived in the island some time previous to brother Rowe's death, is fully engaged in missionary labour. At the earnest request of many negroes in and about Kingston, he has lately removed to that city. A license has been granted him to preach; and there seems much ground to hope that he will be very useful, especially among the poor neglected slaves. To strengthen his hands and extend his sphere of usefulness, the society have lately sent out Mr. Coultart, who with his

partner in life, appeared to be well adapted for a station at once so difficult and important.

#### BIBLE SOCIETIES IN RUSSIA.

On the 23d January, 1813, a Bible society was formed at St. Petersburg, by the formal authority of the emperor of Russia. His imperial majesty subscribed a donation of 25,000 rubles, and an annual contribution of 10,000. Other persons subscribed in proportion. In less than one year from the formation of this society, the scriptures were printing in thirteen different languages. Auxiliary societies were immediately formed in several cities, as Moscow, Riga, Yarosloff, Dorpat, Reval, and Milan. Indeed the most distant provinces of Russia are emulating those nearest the metropolis in this salutary work.

About two years and a half after the formation of the Bible society at St. Petersburg, it assumed the title of "The Russian Bible Society;" and the number of Bibles and testaments then printed by the society was stated at 92,000 copies. The exertions of the societies at Moscow, Milan and Riga were equally vigorous in their benevolent object; and the society at Dorpat established a Bible association in every parish under the direction of the pastor. These institutions receive the patronage of all classes of people; "among whom," says Prince Galitzin, "the Russian clergy by their own liberality and persuasion of others, are peculiarly distinguished. The peasantry in the villages lay together their rubles and their kopecks to support the good cause of their society."

Auxiliary societies have been formed at Theodosia in the Crimea, at Astrachan, and Haskaf. The Theodosian branch will distribute bibles in the peninsula of the Crimea; and in the neighbouring counties of Caucasus and Anatolia, Abhazia, and Mingrellia in Turkey in Asia.

In former times the Abhazi were enlightened by the faith of Christ, and belonged to the Greek communion. But after the fall of the Greek empire, like the Circassians being deprived of preachers, returned to their heathenish customs, and many of them embraced the Mohamedan religion.

The Mingrellians have preserved the faith of their fathers amidst the heavy bondage, which has lain upon them for several centuries. They still continue to hold the Christian faith according to the Greek confession. Since this country is now joined to the Russian empire, we may expect, that help will be given particularly from the exertions of the Bible society. The Theodosian branch has numerous facilities for intercourse with Abhazia, Mingrellia, and Anatolia. Many of the Mohamedans in these regions are favourably disposed towards the introduction of christianity among them. The Mufti of the Crimea, who is at the head of upwards of 10,000 Mohamedan priests, subscribes fifty rubles annually to the bible society. Some of the Mohamedan tribes in the Caucasus have requested persons to be sent to teach them to read, that they may be

able to read Christian books. A prince of the Mongolian tribe has requested to have the scriptures sent to him and his people in a language they can read.

In May, 1816, there were in Russia 13 editions of the scriptures actually in press; making altogether, at least 110,000 copies. By the last report of the Russian Bible Society, (June 15, 1816,) it appears, that 157,100 copies of the scriptures have been printed, are in hand, or about to be printed, in 30 editions, and 16 different languages.

#### DOMESTICK.

*Report of the managers of the Male Sunday School Society, of St. Peter's Church, Baltimore.*

The board of managers, in compliance with the constitution, now lay before the society, a brief statement of their proceedings, during the short period (less than two months) which has elapsed, since the formation of our society.

Although we are unable, like some older associations of a similar nature, to present a great variety of interesting facts, illustrative of the benign influence of our institution, yet we are enabled cordially to rejoice, that our society has commenced under such auspicious circumstances, and is apparently tending to such blessed results.

A number of gentlemen having kindly volunteered their services as teachers, and displayed a laudable zeal in collecting scholars, a Sunday school was opened on the 14th of September, when forty-three boys were admitted, and arranged in the several classes.—Since the first opening of the school, there has been a gradual increase; and at the present time, as appears from the interesting and gratifying report of the superintendent, the names of one hundred and thirty-two scholars are enrolled on the class book. The superintendent and teachers are justly entitled to our commendation and gratitude, for the general punctuality with which they have attended to their engagements, and for the fidelity and diligence with which they have discharged their respective duties. Their praise is loudly spoken, in the rapid improvement of mind and manners, so manifest in the subjects of their charge. Some of the children now read with propriety and ease, and many of them have learnt with remarkable facility, and are able to repeat with great correctness, the form of Catechism which has been provided for their use, and also the Lord's prayer, other forms of prayer, the Creed, and several divine songs. From the rapid improvement of those in the incipient stages of instruction, hopes may be entertained, that the time is not very far distant, when one great object of our institution will have been accomplished, in having enabled all now under our care, to read that Divine Book, whose light may scatter the darkness and ignorance of their minds—and whose moral influence may save them from the vices peculiarly incident to their rank in life,



and make them supporters and ornaments of civil society, and useful members of the church of God. But a few months ago, these children many and perhaps most of whom were cradled in ignorance and nurtured to vice, were patrolling the streets, wasting precious and holy time, in idleness, riot and profanity, while their better instructed neighbours were engaged in the duties of the sanctuary.— Now, their hours on the sacred day of rest, are employed in the culture of the mind and heart; they are taught to speak the praises of the Redeemer, and to bow their knees in his earthly temple. And may we not hope, that these means of knowledge and of grace, will, through the divine blessing, be attended with a salutary influence upon their moral habits and general character? Surely, if nothing more had been, or would be effected by this society, every member would feel that this single circumstance was an ample recompense for the personal services, or pecuniary gifts, he may have bestowed upon this labour of love.

It appears from the treasurer's report, that he has received from subscriptions and donations, 172 dollars. Ten dollars only, has been paid out of the treasury, agreeably to an order from the president; leaving in his hands at this date, a balance of 162 dollars.

The managers take this opportunity of tendering their grateful acknowledgments to the following gentlemen, for liberal donations:

To Mr. *Jacob Lindenberger*, for \$15 cash, in addition to his life subscription.

To Mr. *William Norris*, \$20 }  
 Mr. *Richard Batturs*, \$10 } in articles for clothing.  
 and from 5 other gentlemen, \$25 }

Although the approaching inclemency of the season, will render it necessary to make considerable demands on the treasury, for the supply of articles of clothing, absolutely necessary for the comfort and decent appearance of the scholars; yet the liberal support we have already received from the members and friends of the institution, encourages us to hope that the supply of funds will be always adequate to the wants of the school.

In concluding this their first report, the board of managers cannot but admire and adore that gracious Providence, which has been so eminently displayed in the establishment and prosperity of the Sunday school system. Its commencement was a mere effort of individual benevolence, caused by compassion for several ignorant and wicked children, who were accidentally found engaged in idle sports and vicious practices, in the publick streets, on the hallowed day of the Lord. Its venerable founder was Robert Raikes, of the city of Gloucester, in England; whose name will be held in honour, while the cause of humanity and virtue has friends and supporters in the world. Little did the good man think, when he was surrounded by fifteen or twenty ragged and filthy boys, that he was laying the foundation of a system, which in the course of thirty years, would spread its benign influence throughout almost the whole Protestant world, and bestow inestimable benefits upon gener-

ations yet unborn. And did we not live in an age of wonders, when miracles of a moral nature are almost daily performed, we could hardly believe what our ears hear, and our eyes behold; we could hardly believe, that millions of children, selected from the classes of society which but a few years ago were sunk in the most deplorable stupidity and vice—are now receiving, weekly, from the lips of christian benevolence, those lessons of wisdom, which are vastly important to them, with reference to the life that now is, as well as that which is to come. Associations for the instruction of the unlettered poor, upon the Lord's day, are now established not only in cities, but in almost every village and hamlet in Great Britain and the United States—and the immense benefits resulting from them, are daily seen and felt, and acknowledged by all. They are manifested in the comparative peace and quiet of the Lord's day; in the diminution of penal crimes; in the great accessions to christian assemblies; in the respectability of the lower orders of society; and above all, in the increasing success which attends the ministration and ordinances of the gospel. To the influence of the christian principle, is the world indebted, for the establishment of Sunday schools; and there can be no doubt, that in return, their establishment will confer unspeakable benefits on the cause of christianity. They are especially useful, as aids to Bible societies; preparing the indigent and ignorant, to value and improve that unspeakable gift, which those societies, with almost miraculous liberality, are bestowing upon all who are perishing for lack of knowledge. Yes! this association, though in a very humble sphere, is helping forward that great work, which calls forth the prayers, and combines the energies of the whole christian world. In such a cause, let no hand be idle—no heart be cold. And while with increased zeal, and patient persevering diligence, we “abound” in this good work, which we have in hand, let us devoutly pray for the speedy advent of that predicted period, when the clouds of ignorance and vice, that now envelope so large a portion of the human race, shall have passed away, and the whole world be filled with the knowledge and the glory of our God.

By order of the Board of Managers,

JOHN P. K. HENSHAW, *President.*

ANTHONY MILTENBERGER, *Secretary.*

*To the President and Managers of the “Male Sunday School of St. Peter's Church, Baltimore.”*

GENTLEMEN,

In conformity with the second article of the by-laws to the constitution of “St. Peter's Male Sunday School,” I have the pleasure to make the following REPORT:

Agreeable to previous arrangement, the school commenced its operations on the 14th day of September last; on which day were present, as teachers, Mr. Young—Mr. Miltenberger—Mr. Tanner—Mr. Dorsey—Mr. Loney, and Master William Norris; with Mr.

Jackson, as assistant superintendent. After opening the school with prayer to Almighty God, for his blessing upon our endeavours, we proceeded to test the abilities of the scholars present, and apportion them places in their respective classes, agreeable to the 6th article of the by-laws to the constitution—when eight boys were adjudged as fit for the 6th class, under the direction of Mr. Young, and Mr. Dorsey; seven to the 5th class, under Mr. Loney; six to the 4th class, under Mr. Tanner, and P. Scott; ten to the 2nd class, under Mr. Miltenberger, and W. Krebs; and twelve to the 1st class, under Master Norris, and C. Krebs; making together, forty-three boys present, on the first day of opening the school. From that time to the present, the school has continued to increase; and we now have the names of *one hundred and thirty-two* boys, on the school book; the greater part of whom regularly attend.—This very rapid and unexpected increase, has necessarily led us to make some exertions to obtain an additional number of teachers; our wants in this particular being made known to Mr. Moale, Mr. Weems, and Mr. Lee, they volunteered their services as permanent teachers; and as such have been enrolled on the journal of our proceedings. The school has also been benefited by the kind attention of Richard and Edward Norris; but it is much to be wished that the places of these young gentlemen, should be filled by persons of more advanced years; and we confidently trust, that such means will be adopted by the Board of Managers, as may insure the school a sufficient number of teachers; the great inconvenience under which we labour for the want of such assistance, is such as to paralyze our efforts, and in a great measure jeopardize the welfare of the school. It would be very desirable, and would tend much to promote the interest of the institution, if a sufficient number of teachers could be obtained, to give each a class of about eight boys. The very destitute situation of many of the children, renders them equally deserving your notice, for clothing, as for instruction; and we should be happy to know, to what extent we may calculate on the aid of the Board of Managers, in furnishing articles of necessity for the relief of such as are really destitute.

A reference to the school book will inform the board the amount of books, &c. purchased, with an account of their distribution.

I cannot close this report without an expression of gratitude to that over-ruling Providence, who has so evidently crowned our weak endeavours to ameliorate the condition of our fellow creatures. Enough has already been achieved by our infant society, to stimulate our best efforts in so good a cause.

Very respectfully, gentlemen, your, &c.

RICHARD BATTURS, *Superintendent.*

BALTIMORE, Nov. 3, 1817.

Note—The above report was sent in for publication three or four weeks since, when the Editor was absent from the city, and being unfortunately misplaced in the office, it was lost; otherwise it would have been immediately inserted.—Ed.



## MR. JEFFERSON'S LETTER.

[At the late Annual Meeting of the American Colonization Society, on motion of the hon. Mr. Clay, the following letter of Thos. Jefferson, late president of the United States, was read. From this letter we learn the views of that distinguished statesman and philanthropist, with regard to the importance and expediency of colonizing the free people of colour. It appears also, that he has, for many years been very anxious that some efficient measures should be adopted on the subject. A plan has at length been formed which meets the entire approbation of that illustrious man, and which we doubt not, will eventually enlist the liveliest feelings of every friend of his country, every friend of humanity and freedom.—*Ed.*]

*Copy of a letter from Thomas Jefferson, late President of the United States, to John Lynd.*

MONTICELLO, Jan. 21, 1811.

SIR—You have asked my opinion on the proposition of Ann Mifflin, to take measures for procuring, on the coast of Africa, an establishment to which the people of colour of these states might, from time to time, be colonized, under the auspices of different governments. Having long ago made up my mind on this subject, I have no hesitation in saying, that I have ever thought that the most desirable measure which could be adopted for gradually drawing off this part of our population. Most advantageous for themselves as well as for us; going from a country possessing all the useful arts, they might be the means of transplanting them among the inhabitants of Africa, and would thus carry back to the country of their origin the seeds of civilization, which might render their sojournment here a blessing, in the end, to that country.

I received, in the last year of my entering into the administration of the general government, a letter from the governour of Virginia, consulting me, at the request of the legislature of the state, on the means of procuring some such asylum to which these people might be occasionally sent.—I proposed to him the establishment of Sierra Leone, in which a private company in England had already colonized a number of negroes, and particularly the fugitives from these states during the revolutionary war; and at the same time suggested, if that could not be obtained, some of the Portuguese possessions in South America as most desirable.

The subsequent legislature approving these ideas, I wrote the ensuing year (1802,) to Mr. King, our minister in London, to endeavour to negotiate with the Sierra Leone company, and induce them to receive such of those people as might be colonized thither. He opened a correspondence with Mr. W—— and Mr. Thornton, secretary of the company, on the subject; and in 1803 I received, through Mr. King, the result; which was, that the colony was going on in but a languishing condition; that the funds of the company were likely to fail, as they received no returns of profit to keep them up, that they were then in treaty with the government to take

the establishment off their hands; but that in no event, should they be willing to receive more of these people from the United States, as it was that portion of settlers who had gone from the United States, who, by their idleness and turbulence, had kept the settlement in constant danger of dissolution, which could not have been prevented but for the aid of the Maroon negroes, from the West Indies, who were more industrious and orderly than the others, and supported the authority of the government and its laws.

I think I learned afterwards, that the British government had taken the colony into their own hands, and I believe it still exists.

The effort which I made with Portugal to obtain an establishment from them, within their colonies in South America, proved also abortive.

You inquired further, whether I would use my endeavours to procure such an establishment security against violence from other powers, and particularly the French. Certainly I shall be willing to do any thing I can to give it effect and safety.

But I am but a private individual, and could only use endeavours with individuals. Whereas the national government can address themselves at once to those of Europe to obtain the desired security, and will unquestionably be ready to exert its influence with those nations to effect an object so benevolent in itself, and so important to a great portion of its constituents. Indeed, nothing is more to be wished than that the United States would themselves undertake to make such an establishment on the coast of Africa.

Exclusive of motives of humanity, the commercial advantages to be derived from it might defray all its expenses; but, for this the national mind is not prepared. It may perhaps be doubted whether many of these people would voluntarily consent to such an exchange of situation, and but few of those who are advanced to a certain age in habits of slavery would be capable of governing themselves: this should not, however, discourage the experiment, nor the early trial of it. And propositions should be made with all the prudent caution and attention requisite to reconcile it to the interest, the safety, and prejudice of all parties.

Accept the assurance of my respects and esteem.

THOMAS JEFFERSON.

At a meeting of the Grocers in Buffalo, they agreed to do no business on Sunday, to favour no intemperate persons by harbouring or selling to them sufficient for intoxication, to allow no Indians to get drunk at the stores, and to have no gambling, quarreling or fighting in their stores.

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